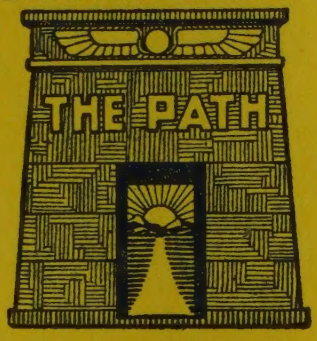
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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H. P. Blavatsky

August 11, 1831 — May 8, 1891

H. P. B. *had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the the din of our battle ever see the end and direct the forces distributed in array for the salvation of "that great orphan —Humanity."*

—W.Q.J.

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

IMPORTANT NOTICE

LETTERS THAT HAVE HELPED ME, semicentennial edition, published on March 21st. Many letters and extracts have been gathered from sources that are practically inaccessible to students. These "new" letters, together with the occult tales of "Bryan Kinnavan," and the biographical notes on Mr. Judge (which have been greatly enlarged), make a third section of the book.
300 pages $3.00

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A U M

The heart of the fool is in his tongue, the tongue of the wise is in his heart.
—*Turkish Proverb*

THEOSOPHY

Vol. XXXIV May, 1946 No. 7

WHAT IS CERTAINTY?

NOTHING, it would appear from the annals of theosophical history, is more unstable than "certainty." As a corollary, it may be said that nothing in the psychic qualifications of a would-be theosophist is as important as an abiding faith, a faith that can be lived with and by. Finally, nothing is more calculated to arouse suspicion than counsels of trust.

Among those who contacted Theosophy in Madame Blavatsky's day were always a few who asked, insisted, and begged for *one* demonstration, *one* phenomenon, *one* proof, in order to establish certainty in their own minds about the validity of the doctrines, and, sometimes, about the good faith of the Teacher! On rare occasions H.P.B. would consent to give a minor example of psychic phenomena. But she encouraged no illusions about the "proof" it afforded the believer. Contrary to public opinion, phenomena present the most vulnerable form of evidence, for they rest insecurely on second-hand sense-perception, while truth is learned only by *self*-perception. Rarely is an explanation understood unless it be half-comprehended before it is given, and physical or psychical demonstrations are most effective *after* the fact is known.

H.P.B.'s reluctance to provide astral sights and sounds for students of philosophy was amply justified by the invariable outcome of such experiments. The individuals thus "favored" were not psychically nor morally prepared to profit by the experience they so ardently desired—else they would have had it without the asking, observing it in the natural course of their own lives. For the greatest occult phenomena go on around us all the time—the phenomena of our own consciousness on seven planes of being. The study, through philosophy, of this class of phenomena, brings self-knowledge, and certainty that is unshakable. On the other hand, the

dubious certainty induced by precocious acquaintance with a few phenomena, sense-perceived and sense-believed, soon wears off, leaving suspicion, fear and a pride wounded through what is considered to be an abuse of trust and confidence.

In one sense, those who craved phenomena and "demonstrations" were justified in fearing deception. Since a phenomenon is by definition an appearance that is puzzling where its cause is unknown, how could those ignorant of the laws at work in a given experiment, expect the result on themselves to be other than equivocal? According to the perfect fitness of natural law, no one can learn more than he is prepared to learn. The eye can see only what it is trained to discern. A karmic logic prevailed, therefore, in that those who sought phenomenal proof of truth had the practical demonstration they most desired—only to find such proof essentially inconclusive and not to be relied upon. But this was precisely what the believers had no intention of learning, inasmuch as human nature tends to resist most strongly whatever challenges its greatest weakness, and to reject most fiercely the discipline it directly needs.

The oscillation between doubt and belief bears tragic witness to the necessity for faith. Faith is the Ariadne's thread we seize, upon entering the labyrinth of a new world of ideas. We do not need to move blindly: we cannot, for *we* must take the steps. While the twisting corridors turn off behind and before us, leaving but a small segment to be seen and known, the thread of faith and confidence gives assurance of the goal ahead. After a time, the labyrinth no longer appears to be willfully constructed by the Teacher to make the path to knowledge difficult—a manufactured opportunity for priestcraft. The maze is of our own devising, the objectivization of our own mind, of our tortuous turnings amid half-learned truths and half-discarded untruths.

Each one makes his own way to self-realization, but when we decide to start for the goal, we find that we made our way long ago, in reverse, as we incarnated further and further into matter and eclipsed the divine Self. To grasp firmly the "silver thread" of Selfhood, and resolve to trace it unfalteringly through the maze of self, is to abide in faith, "to acquiesce in that which we do not know yet, but which reason assures us beforehand that we shall know, or at least acknowledge, some day."

Faith will be vulnerable, however, until it is knowledge, for ignorance opens the way to doubt, and since new learning ever reveals the depth of our further ignorance, the advent of doubt is continu-

ally to be expected. "As on he goes, the song of hope soundeth more feeble in the pilgrim's heart." Against the chill of doubt, each one must insulate himself by continuous self-conquest: no man, not even an Adept, can finally remove another's delusions. The disciple is vouchsafed few explanations, and taught to depend, instead, upon the *principles of explanation* he evolves from ethical teachings. Just as the mother, teaching her babe to walk, encourages its forward motion by herself retreating, so those who "make the spiritual life thinkable," teach self-reliance by retreating inward, abandoning more and more the outward mayas assumed.

Hence follow the counsels of trust such as W.Q.J. offered on the Teacher, H.P.B. The watchword of trust enables the intuitive student to avoid misleading interpretations of the Teacher's life and work, misconceptions which would ultimately, if not immediately, distort his understanding of the teaching itself. Confident that an explanation exists, one may seek out the educational principle and the philosophical equivalent for any observed but presently inexplicable mode of action. That the teacher can teach only what he *is*, suggests that what he does should not be subjected to idle and intrusive speculations, but should rather be approached with the same philosophical attitude that is assumed when the student desires spiritual instruction. The ways of the Adepts are "just though mysterious," and the precise condition of their success is that they shall never be supervised or obstructed. The alternatives were not exaggerated by Eliphas Levi: "On the path of the great science it behooves us not to set foot rashly; but once on the march, we must arrive or perish. To doubt is madness, to stop is to fall, to recoil is to be hurled into a gulf."

At once the most difficult, and the most important, task is to learn the distinction between belief and faith, or, as relates to mind, between opinion and conviction—the one, a half-perception solidified in kama-manas, and forming one more block against the penetration of the buddhic ray; the other, the sublimated essence of many solid facts and experiences, an ether which, by the force of its upward pressure, opens a new skylight for the mind. Although "the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our everyday 'sense-perception'," it is possible to bridge the gap, in time, by unselfish aspiration, reverent perception, and loyal understanding.

The theosophical Teachers, like their teachings, are rendered intelligible only by the discernment of universal principles, and that discernment must be acquired through soul evolution, especially by

the incarnation of the *third Manas*—that which gravitates toward Atma-Buddhi—the spiritual ideation of the divine monad. The activation of Theosophy in the life of the individual develops the mind into a spiritual organ of vision. The "incarnation" of ethical principles eventually brings about further incarnation of the human principles. Spiritual law, which in its ideal aspect is the nature of the evolved soul, remains remote, abstract and unfamiliar until one sets it to work as a creative force within his own being, permitting that law to become the *evolver* of soul. Doubts of the law are then replaced by knowledge of it, and the real battle for moral certainty begins to be won.

THE "GLAMOUR" OF H. P. B.

Anyone with the capacity to recognize human greatness and to discern the *Shekinah* light of Genius, could not fail to know that the world held only one Madame Blavatsky. She had that overflow of soul which falls to the lot of few. Any discriminating person who came in contact with her could easily understand why she was so dearly loved, and no less easily conjecture why she was so bitterly hated. She wore her heart upon her sleeve. Unfortunately for anyone who hopes to "get on" in this world, she did not possess even a single rag of the cloak of hypocricy. She meant no ill, and so it did not occur to her that she could speak any evil. She was, if you like, too simple and ingenuous and straight-forward; she wanted in discretion; she was entirely lacking in hypocrisy; and thus she became an easy butt for the envenomed arrows of her traducers.

She wielded a personal influence such as mere mediocrity, however amiable, could never have exercised. The *glamour* with which she evoked towards herself human respect and affection was a greater "miracle" than any her traducers have drawn our attention to. How she could have enemies at all is a "miracle" to me; for, in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child. "Impostor" indeed! She was almost the only mortal I have ever met who was *not* an impostor. And the flagrant and apparent ignorance of those who styled her so is contemptible. Read *Isis Unveiled, The Secret Doctrine,* and the *Key to Theosophy,* and you will find that Theosophy is, most likely, something too high for your comprehension, but something that is immeasurably removed from the possibility of being assisted by the legerdemain of a charlatan or the jugglery of a mountebank.

—SALADIN

MADAME BLAVATSKY IN INDIA

A Reply to Moncure D. Conway

By William Q. Judge

[Published in March, 1892, this article appeared in the *Arena,* a Boston magazine edited by B. O. Fowler, whose sympathy for the theosophical movement is suggested by the fact that he was scheduled to speak at the second T. S. in A. Convention, in 1896. Moncure D. Conway, first a Methodist minister and later a Unitarian pastor, is the biographer to whom students of Thomas Paine are perhaps most indebted, and his indefatigable work in vindicating that "calumniated but glorious" reputation makes his disparagement of H.P.B. all the more strange. W.Q.J.'s "Glamour" (Theosophy xxxi, 466) is a companion article to "Madame Blavatsky in India," here reprinted for the first time.—Eds. Theosophy]

THERE are three reasons why I reply to Moncure D. Conway's article in the October Arena, entitled "Madame Blavatsky at Adyar."

First, I am an old and intimate friends of hers, while Mr. Conway met her but twice according to his own account, and then only for a short time. Second, she has given up her mortal body and cannot reply here to his attacks. Third, because, although his article is given as an account of her, it is, in fact, an attack on the Theosophical Society I had the honor to take part in founding with Madame Blavatsky and others, and with the history of which in all its details I am well acquainted, from having been one of its secretaries ever since its organization in 1875.

The October article covers twelve pages, and is mainly a rehashing of old charges made by other people and about which Mr. Conway has no personal knowledge whatever, besides a good deal of matter in which the mistakes are too evident to mislead anyone who has really given the theosophical movement any study.

Let us observe in the beginning the qualifications which Mr. Conway possesses as a reporter. He says Adyar is fifteen miles from Madras when at the most it is only six, and the extent of Madras itself is only fifteen. "Palms" are described as being at the entrance, whereas the only palms on the place were a few weak ones at the seaside of the compound, and where the road did not run. No doubt the "palms" he speaks of are to give a better color to the luxuriousness of the self-sacrifice he does not approve. In the next few lines the "guru" of a chela is described as a "mahatma" (page 580), a

definition invented solely by the critic. In this little scene he gives the command of a mahatma as the reason for a Hindu's not shaking his hand. All travellers know that the Hindus do not shake hands with one another, much less with strangers; Mr. Conway must have observed this as I did when there, if he met any but the official English.

His description of the "shrine," on page 582, is so far removed from fact that I am constrained to doubt the accuracy even of his recollection of what was said to him by Madame Blavatsky. I know the shrine well, have examined it fully, and just after he was there; not only that, but by my own orders it was taken from the wall, and its contents removed soon after he left India, and in that removal I took chief part just before the famous so-called *exposé*, in the Christian College magazine. According to Mr. Conway "it reached nearly to the ceiling," the fact being that it was a wall cabinet and nothing more, and its total height from bottom to top was not four feet, which would be a very low ceiling. Its doors were painted black and varnished, but his recollection attributes to it a decoration of "mystical emblems and figures," perhaps to accord with what he thought a theosophical shrine ought to have. "The interior of the shrine was inlaid with metal work," he says, and evidently he saw it but once in haste. I saw it for several days together, examined it fully, took charge of it, with my own hands removed the objects within it, and instead of its interior being inlaid with metal work, it was lined with common red plush. The description given by Mr. Conway makes a better newspaper story, however.

Painting the interior with his imagination, he says there was a Buddha there, which is not so; and then occurs the crowning absurdity that the portrait of Koothumi "holds a small barrel-shaped praying machine on his head." This is a curious instance of hypnotism and bad memory mixing facts, for there was a tibetan prayer wheel in the shrine, but it lay on the bottom shelf, and the picture of Koothumi which I then removed, gives him with a fur cap on. It sounds like a bad dream that the learned doctor had.

But further—and this is a case where any good journalist would have verified the mere facts of record—he says, speaking of the effect of the scandals on the branches of the society in India, that the seventy-seven branches there in 1879 are now (in 1891) "withering away under the Blavatsky scandals," the fact being that now over one hundred and fifty branches exist there which pass resolutions of high respect for her memory, and continue the work

she incited them to begin, included in that being a growing correspondence with the increasing membership in America, and the helping forward of a special department of the society's work, especially devoted to the translation of their old books and the procurement of manuscripts and treatises that Max Muller and others wish to have. If Mr. Conway had never before taken part in attacks upon Madame Blavatsky and the society, some inaccuracy might be attributed to inexperience; but as the case is otherwise, one is led to the conclusion that some other motive than zeal for fact must have stimulated the present article. And it may interest him to know what Madame Blavatsky herself said to me of him after he had seen her: "The gentleman is in his decadence, with a great disappointment hanging over his life; from this point he will find himself of less and less importance to the world, and you will find him at last for a paltry pay attacking over my shoulders the cause you wish to serve"—a part of which we know to be now true.

Since I am trying to defend a friend who has passed beyond the veil, it is impossible to overlook the statement made in the note on page 582 of Mr. Conway's article, in which he leaves the impression that that article is his first presentation of the matter to the public: indeed, such is his declaration, the only indefiniteness being the omission of the names of the "friends of Madame Blavatsky" to whom he mentioned the affair so as to give them the chance of replying. The omission of their names now prevents my having their testimony, for I know all her friends and they are a sort who would not fail to give me the facts. It may have escaped Mr. Conway's recollection that after he had made his visit to Adyar and had his conversation with Mme. Blavatsky, he wrote a long account of it to the Glasgow *Herald* published in Glasgow, Scotland, in which he showed the same spirit as in the one under review, and that I wrote a reply to it for the same paper, which the paper published; and that later when I was in London, on my way to Adyar, he met Colonel Olcott and myself after one of the services in South Place Chapel, in which he had advertised himself as to speak on theosophy and spiritualism, but wholly omitted any reference to theosophy when he saw us there; and that our conversation was in the underground railroad, in the course of which he referred to the articles in the Glasgow *Herald*, and exhibited the same vexation of which he accuses himself in the present one at page 581, when he found that the shrine had been permanently closed just three days before he got there. Perhaps the "glamour" of Adyar still lingers around his recollections.

I come now to the particular incident around which the October article revolves. It is the explanation supposed to have been offered by Madame Blavatsky of all her life and work to a visitor who told her he wanted an explanation to give to his flock (in South Place Chapel) who were always ready to admit facts. From his account it is clear that he did not inquire of her as to the philosophical doctrines of man and mind, and theories as to cosmogenesis she had been engaged in promulgating, nor of the objects and purposes of the Theosophical Society to which her life was devoted, and then as now an active body working not only in India but in Europe and America. His sole inquiry was about paltry phenomena that she never spoke of with any particular interest. For, he goes on: " 'Now,' I said, 'what do these rumors mean? I hear of your lifting tea-pots from beneath your chair, summoning lost jewels, conversing with Mahatmas a thousand miles away'."

If this is all that passed—and no more is given of questions by him—there is not a word in it relating to philosophy nor any of the many other important subjects upon which Madame Blavatsky had been for long before assiduously writing and talking. Her reply therefore attaches solely to the question. It is given by him: "It is glamour; people think they see what they do not. That is the whole of it." This reply has naught to do with the existence of Mahatmas, nor with their powers, nor with the theories of cosmogenesis and anthropogenesis given by her, nor with the aims and work of her society, nor with her views as to many hidden and natural powers of man, on which she had before that spoken and written much. It simply offered an explanation she had never failed to give, included in the word "glamour."

This power of producing glamour is now well known to the French and other schools of hypnotists, and it is a correct explanation of many of her very best and most wonderful phenomena. It is the explanation of numerous extraordinary feats to be witnessed in India. By its means a letter could be brought into the room and deposited anywhere without a person present seeing either letter or messenger. For grant the power, and the limits of its exercise cannot be fixed. Take the production of a teacup from beneath a chair where a moment or two before it had not been. The same power of glamouring would enable her to leave the room, still seeming to be present, to procure a teacup from the adjoining apartment and then to produce it suddenly from beneath the chair, all the while the spectators thinking they saw her sitting there. This is one of the possibilities of the realm of glamour, and admitted by

Mr. Conway in my presence as I shall show. Glamour is only another name for hypnotism, partly understood by Dr. Charcot and his pupils, but fully known to Madame Blavatsky, who was taught in a school where the science is elaborated with a detail that Western schools have not yet reached to but eventually will. And this she has often asserted of many of her own phenomena, for she has deliberately called them "psychological frauds."

I have said Mr. Conway admitted in my presence something germane to this inquiry. It was in his own South Place Chapel where I went in 1884 to hear him discourse on a subject which he advertised to be upon spiritualism and theosophy. For some reason unknown to me, he omitted all reference to theosophy, but dwelt at length on his experiences in India with fakirs, jugglers, and yogis. He related with a sober mien marvels of magic, of hypnotism, or of fraud that outshine anything he has criticized in Madame Blavatsky. Among those, he told of seeing an old fakir or yogi make coins dance about a table at the word of command and following Mr. Conway's unexpressed wish, there being no connection between the operator and the table, as he averred. "This," he said, "is very wonderful. I do not know how to explain it. But some day I will go back and inquire further." And yet Madame Blavatsky explained it for him at the Adyar conversation.

I do not think, as some have said, that she was making fun of him by thinking: "You soft-headed and innocent old goose, do you really suppose that I am going seriously to answer a person who proclaims in advance his mission here as you did and expects to see me execute phenomena whereon he may write a sermon for his London babes?"* On the contrary, she was ready to go on with him further if he chose to proceed beyond mere marvels that she had often dubbed with the name of glamour before he came. But he went no further, and calmly proceeded, plodding along with grotesque solemnity that is refreshing in the extreme.

In fine, all that Mr. Conway's somewhat labored article amounts to is that we are asked by him to believe that after Madame Blavatsky had duped some of the brightest minds of both West and East, and secured a firm hold on their loyalty, reverence, and affection—including many hundred Hindus of learning and wide experience in their own land of marvels, as they have told me with their own lips—had succeeded in establishing a system of imposture upon which, if we accept his view, she must depend, she was ready in a casual conversation to confess all her acts to be frauds and to

*_Theosophical Forum_ for November, 1891.

throw herself on the mercy of Mr. Conway merely because he preached in South Place Chapel and had a congregation—hardly. If confession—"an unwitnessed confession" as he calls it—were her determination at the interview, it is interesting to ask why she did not confess to him that there were trap-doors and sliding panels to help phenomena? But there was no such confession, no trap-doors, no frauds. * * *

The remainder of the article shows an utter lack of acquaintance with the theosophical movement which has been classed by the great Frenchman, Emile Bournof, as one of the three great religious movements of the day. Mr. Conway appears to think it depends on Colonel Olcott, ignoring the many other persons who give life to the "propaganda." Such men as Mr. A. P. Sinnett, and women like Mrs. Annie Besant, are left out of account, to say nothing of the omission to notice the fact that in each of the three great divisions of the globe, Europe, Asia, and America, there is a well-organized section of the society, and that there is a great body of literature devoted to the work. This was so well known to others that shortly before her death an article by Madame Blavatsky was printed by the *North American Review,* describing the progress of the movement. * * *

The interest it has excited in England makes the last sentence of his article, "If theosophy is to live, it must 'take refuge in Buddha'." a stale, emaciated joke. The convention of the society in London, in July last, attracted over twelve hundred people to a public meeting at Portman Rooms, and later St. James' Hall and St. George's were crammed with people, including such men as Sir Robert Peel, and Lord Justice Pollock, to hear Mrs. Annie Besant lecture as a theosophist on "Reincarnation," while her lecture on theosophy at the Democratic Club brought such a crush that doors and windows were pressed in. All of this was the subject of newspaper reports, column after column having been devoted to it, with an immediate exhaustion of morning editions. It seems more likely that theosophy will "take refuge" in London than in "Buddha."

Having now directly answered Mr. Conway's article I will take advantage of the opportunity to append some facts directly known to myself, about the "shrine" and the rooms at Adyar.

I went to Adyar in the early part of the year 1884, with full power from the president of the society to do whatever seemed best for our protection against an attack we had information was about to be made in conjunction with the missionaries who conducted the Christian College at Madras. I found that Mr. Coulomb had partly

finished a hole in the wall behind the shrine. It was so new that its edges were ragged with the ends of laths and the plaster was still on the floor. Against it had been placed an unfinished teak-wood cupboard, made for the occasion, and having a false panel in the back that hid the hole in the wall. But the panel was too new to work and had to be violently kicked in to show that it was there. It was all unplaned, unoiled, and not rubbed down. He had been dismissed before he had time to finish. In the hall that opened on the stairs he had made a cunning panel, opening the back of a cupboard belonging to the "occult room." This was not finished and force had to be used to make it open, and then only by using a mallet. Another movable panel he also made in the front room, but even the agent of the Psychical [Research] Society admitted that it was very new. It was of teak, and I had to use a mallet and file to open it.

All these things were discovered and examined in the presence of many people, who then and there wrote their opinions in a book I provided for the purpose, and which is now at headquarters. The whole arrangement was evidently made up after the facts to fit them on the theory of fraud. That it was done for money was admitted, for a few days after we had completed our examination the principal of the Christian College came to the place—a thing he had never done before—and asked that he and his friends be allowed to see the room and the shrine.

He almost implored us to let him go up, but we would not, as we saw he merely desired to finish what he called his "exposure." He was then asked in my presence by Dr. Hartmann what he had paid to Coulomb for his work, and replied, somewhat off his guard, that he had paid him somewhere about one hundred rupees. This supports the statement by Dr. Hartmann (made in print), that Coulomb came to him and said that ten thousand rupees were at his disposal if he could ruin the society. He merely exaggerated the amount to see if we would give him more to be silent.

The assailants of H. P. Blavatsky and the Theosophical Society have ever seemed to be beset by a singular fatuity. It seems that they must, as it were by force, deny all accepted laws of motive and of life in judging these things, explaining the conduct of members of the society on principles the reverse of any ever known to human beings, facts as plain as noonday being ignored, and other facts construed on theories which require the most tremendous credulity to accept. They perceive no fine impulse, and laugh at the idea of our desiring to give a basis for ethics, although not a word in all the writings of Madame Blavatsky shows her or us in any other light.

THE CYCLE'S NEED

"New Institutions"

THE first great civilizations established on earth by the Divine Instructors, the adept-teachers of infant humanity, were really schools of egoic evolution. The arts and sciences of those days preserved the analogies of initiation, so that even skills of hand might reflect the method and purpose of that greater skill of soul called "Yoga." History contains numerous examples of the classic correspondence between earthly labors and the higher psychic and spiritual processes of evolution. In the great guilds of the later Middle Ages may be seen the analogy between apprenticeship and discipleship; the fraternity of Freemasons resulted from a deliberate effort of the Adepts to use this correspondence as a means of moral instruction. The Pythagorean School, uniting training in citizenship with occult discipline, exhibits another phase of the correspondence. Tradition teems with countless illustrations of the use made of the arts and crafts by occult teachers. Music was taught throughout antiquity as one of the occult sciences and even in the twentieth century painting is still a *sacred* art in some oriental lands. The dance likewise was evolved from the symbolism of the Mysteries, it being only in modern times and among Western peoples that dancing has become separated from the archaic teachings of soul-evolution. Written language, as explained in *The Secret Doctrine,* had its origin in one of the disciplines of initiation.

It is a paradox of human evolution that the means of reaching to knowledge, and to freedom from the limitations of form, seem to require, in the early stages of the cycle, the use of forms for the purpose of instruction. But *these* forms have always been set apart from all others as in a sense unique, or sacred. The ancients called them Temples and paid them reverence. The temple is a form symbolic of the emancipation *from* form. The same paradox is represented in the *Bhagavad-Gita*, for Krishna at one time praises devotion to holy writ, while at another he seems to minimize following the *Vedas*, even speaking of "high indifference" to them. Like the bodies we use, which must be cared for as the means by which the bonds of matter are overcome, so the institutions devised for the unfoldment of civilization ought to be conceived as means through which men grow into a larger life, no longer needing external structures as rungs upon the ladder of moral and manasic development.

From the social forms established by Adepts as the foundation of civilization to the institutions of modern times is a far cry. The latter are, in the literal meaning of the term, *profane,* almost none of them bearing even a faint resemblance to the archetypal pattern of human organization. The text of *Laws of Manu*, for example, begins with a profound dissertation on the nature of things and the processes of manifestation. This great institutional source of government and of the social order in ancient Aryavarta was an expression of *knowledge;* if, through the passage of millennia, human applications of Manu's regulations became corrupt, this occurred only after ages of wise administration and appropriate advancement for countless egos during lives under a social order governed by initiates. In the *Kali Yuga,* the reverse process becomes dominant, so that the decline of a civilization once founded on occult truth may be regarded as a natural protection for the egos whose destiny compels them to live under such an order in its decadent phase. Weakness lessens the positive evil of which priestcraft is capable, rendering merely stultifying rather than actively bad the influence of corrupt institutions. The withdrawal, for example, of occult knowledge from the Western world in the early centuries of the Christian era was the sole protection for Europe against a cycle of unimaginable sorcery during that Dark Age. Ignorance, in that period, was indeed a blessing to those who would only turn to selfish purposes whatever occult knowledge they might possess.

The elder brothers of the race have in their charge knowledge of the laws of nature in all departments, and are ready, as said in *The Ocean of Theosophy,* when cyclic law permits, "to use it for the benefit of mankind." A key to the needs of the present cycle is provided in the further statement that the present is an age of transition, when every system of thought, science, religion, government and society is *changing.* This means, quite plainly, a transformation of all the fundamental institutions of modern society. It means that home and community life will change; that government and political economy will change; and schools and colleges, press and radio, commerce and industry, all, will be progressively transformed in response to the egoic mutations affecting the whole human race. Already massive changes have taken place in industrial activities since Mr. Judge wrote the *Ocean.* The factory system has reached a degree of specialization in the division of labor which has created serious psychological problems for the individual worker. For many millions occupied in the great industries of the United States, the daily tasks are a dreary routine to which men submit for the sake

of necessary compensation in money. These millions work to live, instead of living to work, a reversal in the order of nature which must warp and distort the motives of a lifetime. The practical problems of government, always difficult, are now within the comprehension of only the few. As J. D. Bernal told British scientists recently:

> One of the characteristics of the new age is that you cannot take a step in any social or political scheme without involving yourself in highly technical and scientific questions. It does not mean that scientists claim to be Government or to have any other statutory position. It only means that government and administration are impossible unless they are thoroughly scientific, in the sense of having people in control who know what they are doing. We are very far from that position today.

What has happened, actually, to Western civilization, is that its many and varied social institutions have been built up around *profane* motives, but with the energy of a young and vigorous race, and to this has been added the ever-strengthening current of Atlantean skill in the control and manipulation of the material forces of nature. Today, those institutions are growing out of any sort of control. The institution of private enterprise has *its* traditional motives and established patterns which prevent even the best of employers from ameliorating very much the psycho-physical conditions of the modern assembly line. The frequency of wildcat and runaway strikes illustrate the rampant counter-development of another great institution with quite different motives and traditions—the labor movement. A reading of Louis Adamic's *Dynamite,* a history of violence in the American labor movement, will reveal the karmic heritage of this sector of human organization.

Modern education is already under sufficient criticism to show how inadequate is schooling at all levels in preparing the young for participation in modern society. And yet, even if the needed reforms were well understood by educational leaders—which they are not—the recalcitrant institutionalism of the country's schools and universities would long delay their adoption. Harold Rugg's *That Men May Understand,* a case study of educational reaction in America, makes this abundantly clear. Government itself, once conceived as the humble servant of the public and malleable to the popular will, is again assuming the authority and arbitrary power which were thought to have passed from human history with oriental despotism. This development was not malicious or intended, but came in consequence of the extraordinary complexity of many independent social

processes which are seen to require integration for the common good—and progressive regulation and coercion by the centralized power of the State is the most obvious solution to modern man.

It is plain that the world needs new institutions, not merely "reforms" or tinkering repairs of the structures which twist the lives and color the motives of the masses of mankind. The need is for new beginnings. In the words of a Great Teacher:

> New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. . . . They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the eternal, of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law. . . .
>
> They *have* to prove both destructive and constructive—*destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace like the Mexican weed nigh all mankind; but *constructive* of new institutions of a genuine practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind. . . .
>
> Plato was right; *ideas* rule the world; and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance; mighty revolutions will spring from them; creeds and even powers will crumble before their onward march, crushed by the inestimable force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers.

Tomorrow's Universe

Who knows the possibilities of a lifetime spent in service for one's fellow men, or of even a single day of noble thought? Who can measure the outcome of one fleeting hour of high resolve? A determined effort *now* to cast out doubt and to rise above despair can spell the slackening of the dark forces in some future Kali Yug. Today's endeavor to live a higher life may supply the needed impetus toward a better age in a coming Manvantara. The prototypal plan for all worlds is made by self-conscious beings. Study the life of a single man and you see pictured in small the mighty sweep of tomorrow's universe.

STUDIES IN KARMA

Mind-Born Ills

THE ministry of moral disease is the profession which the psychiatrist of the future must enter, however devious his path through modern materialism to the realization that human ills are, at root, the dark harvest of moral wrong. Military psychiatrists have discovered a major problem in the "guilt complex" that causes men to suffer agonies over the fact that they are still alive while their friends have been killed.

But there is a deeper and more terrible "guilt complex," largely undiscovered as yet, because buried under the suggestive effects of patriotism, propaganda, ideology, and indoctrination. The abysmal horror of spiritual beings trying to destroy one another is perfectly well known to the "sub-conscious," which knows little of politics and nationalism. "Self-preservation" is *not natural* to the spiritual nature of man, under any guise; and when self-defense reaches the extreme of mutual destruction, not merely of soldiers, but whole populations, it cannot but send the most profound shock through the whole nature—a shock whose consequences will be the more serious the longer delayed and the more deeply concealed. Many veterans of World War I are victims of slowly matured mental and physical diseases and "complexes," often unrecognized for what they are. The present generation being still more psychic and sensitive, the mental and physical ills which appear to await mankind during the coming years should present a spectacle marvelous and horrible to behold. The results of frustrated civilian hates, which must expend themselves within the man personally, and within the nations politically, will perhaps be still more dreadful.

The rapid physical and mental collapse of the surviving Nazi leaders was of course precipitated by the loss of their cause—a result that would not have been forthcoming had their cause been in any way just or worthy. The only support of a man in an evil cause is the appearance of *success*. But the Nazi Karma was the karma of hate. Their conquerors can no more escape the consequences of years of hatred, where indulged, than the fanatical German leaders. The illusions of success will of course delay many of these consequences, even to future lives, but in the end, only those who fought without hate will escape the psycho-physical nemesis of the Nazi. Not that any man can engage in killing and escape *all* consequences, however.

Possibly the real means by which war will eventually be abolished lies in future cycles of egoic evolution, in a time when the individual psychic and physical consequences of war's emotions—not atomic bombs and rocket planes—will make it too horrible to fight. There must come a period in the spiritual development of mankind when killing will involve such immediate physical and mental consequences to the killer that such deeds will become impossible.

It becomes increasingly clear that disease in the individual follows precisely the path indicated in Theosophy:

1. Moral error
2. Resultant mental stress
3. Disturbance of the astral (pranic) currents
4. Disruption of the normal functioning of the physical nerve currents
5. "Psychosomatic" disease
6. Organic disease (It is now known that an irritated nerve will produce ulcers in the tissues to which it leads.)
7. "Accidents" (Nos. 6 and 7 may be considered parallel rather than consequential.)

Recognized medicine has come farther in tracing this course than once seemed possible, but it still lacks important links.

From the above sequence, it is clear where Christian Science and similar "faith healing" methods step in—between Stages 1 and 2. By substituting a new (and false) conception of the Universe for whatever one previously prevailed, a temporary elimination of mental stress is achieved without necessarily a fundamental rectification of the original error.

There is thus a *suppression*, rather than a removal, of a cause, and the addition of a new cause in the way of a new error. When the force of the suggestion wanes, as it must in time, the normal downward course of the disease necessarily resumes, reinforced. Such consequences may be escaped, at least largely, if at the time of the "cure" the patient is awakened to the active living of a life of altruism and unselfishness. How often this happens, is best left to the self-examination of practitioner and patient.

All other methods of healing, however "suggestive" or however physically erroneous, act on lower planes, and thus cannot produce fundamental new and bad causes of the same magnitude. Nevertheless, from one point of view, any method tainted, to the knowledge of the patient, with the spiritual fallacy of vivisection or the psychic delusion of vaccination is likely to do more harm than good in the

end. Perhaps of all "faith healing" methods, hypnotism (which is destined to a wide vogue because of the speed and ease with which it can remove *pain* for the time being) is the worst, because it involves inoculating the patient with the psychic and mental weaknesses of the operator in addition to his own, and in increasing a tendency toward passivity. Its application comes exactly at the same point as Christian Science—between Stages 1 and 2.

Mesmerism—much confused with hypnotism because of the present-day ignorance of "animal magnetism"—comes between Stages 3 and 4. From Stage 2 downward, there are numerous possible *exits,* outward expiations or exhaustings of effects, which may be modified, diverted, or ameliorated by sundry practices mental, psychic, astral, or physical. But let no man *suppress* the effects of a bad spiritual (moral) cause, other than in the individual himself —and that by removal of the *cause*!

It is most significant that, even from the point of view of modern psychiatry, *Theosophy itself furnishes a complete psychosomatic therapy.* To begin with, it is perfectly clear that the sequence of disease depends wholly on *personal* pre-occupations having a self-centered tendency. The Theosophic life proceeds in the opposite direction. Secondly, understanding of Karma and of the real nature of man furnishes a means to *mental peace* which can be applied at any stage of a disease sequence.

Take, for instance, those tragic and usually hopeless cases in which worry brings on disease*, which disease then presents the man with a long series of physical and financial misfortunes, thus enormously increasing the causes of worry and creating a normally ineradicable vicious circle. On the other hand, if a man would undertake a cure of the *causes* in such a case, let him realize that he is experiencing but the inevitable results of his own previous ways of thought, that the consequences have now reached the last stages on the way down and *out,* that it needs but to *stop* the causes in order to let the *results* exhaust themselves, that as an immortal being he need have only temporary concern with anything physical that may come to pass, that the creator is greater than any of its creations and must survive them all, however evil and unsurmountable they may seen. Above all, let him base all his thoughts firmly upon an ungrudging willingness to accept and expiate all due karma and to base thereupon a new life of brotherhood, duty and altruism.

The Theosophist must consider the effects of mental conflict upon himself. The issue can be concisely put: spiritually successful con-

*See for examples, "Mind—Killer or Healer?" in the April issue, p. 210.

flict never injures! It is only the indecisive or lost battle that depresses, sickens, and kills. Relief can be gained either by victory, or by such complete loss that the Ego departs that particular battlefield forever, in which latter case the man becomes a free animal—pending a terrible and speedily approaching destruction.

Much psychiatry tends toward advocating *yielding* as curative. This, if a real moral issue is involved, is deadly in the end, either physically or spiritually. In many cases, of course, the issue is false—conscience is often tortured over one or another matter that is unreal or merely conventional.

It is, however, clear that for a man to pull himself out of a profound slough of despond or disease by Theosophy is not an easy task. It requires firm will-power and self-control, and unless a *real* element of unselfishness is present, will fail. No man can use Theosophy simply as a medicine to enable him to resume his former selfish living in good health. That way lies destruction indeed. But if, knowing of Theosophy, he yet falls into sickness, the karmic indication is that the illness is welcome to the Ego as a necessary means of either expiation of the past or true achievement for the future. The purer the preceding life, the more thorough the preparation, the speedier the outcome. The casual and careless Theosophist may be saved by his philosophy in a crisis, but not easily. He will pay in suffering for lost opportunity and wasted time.

What of one who, before awakening comes, has reached the hopeless stages of physical deterioration? Well, "miracles" can happen even there! A Lourdes cavern has only the healing power of blind faith. What of the potentialities of *intelligent* faith, plus self-purification, plus aspiration?

At worst, which is best? To die in a kama loka of mental despair and physical misery, or, to die thinking of a brighter future based on lessons learned, however late and with whatever difficulty? It is possible for every man to create a future based on true service to others. All must die, but the *way* of death is self-determined.

Reading Mysteries

The adepts in life and knowledge, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other methods can he obtain them. A man who desires to live must eat his food himself: this is the simple law of nature—which applies also to the higher life. —H. P. B.

AMONG YOUTH-COMPANIONS

INTERESTING, isn't it," began Alice, as she and Gail, waiting for the meeting to begin, watched the people quietly fill the empty Hall. "Interesting to see how attendance at the meetings gradually increases after Judge Day, right on through the season. The idea of Great Teachers seems to bring people 'into the current' again. Old students and newcomers alike are drawn to the Lodge on White Lotus Day, just as if H.P.B. herself were here to attract them!"

A smile lighted Gail's face at that, and she said softly, "Perhaps she is! Why wouldn't she want to be right here, where the work is going forward in her name and with her purpose?" She was silent a moment, then resumed: "Somehow, she still speaks to us, and her influence grows rather than decreases in power. Her words are as fresh today as they were when the ink was not yet dry on the last page of *Isis*.

"It's strange, though," she continued, thoughtfully, "how so many people are attracted by the idea of Great Teachers, and think they believe in it, when really they recognize only one—the one they already know. They often feel that to consider other Teachers is slightly or greatly disloyal to their own. On the other hand, 'emancipated intellectuals' who have rejected, for instance, the mass of Christian dogma concerning the 'only-begotten son of God,' spread their skepticism over *all* wise men."

"We have a fine line to tread there, haven't we?" Alice returned. "Truth has to have a source, and besides, the traditions of Divine Knowers are too widespread and too persistent to be dismissed entirely, no matter how much has to be discounted because of distortions and dogmas. A religion is always traced back to *one* teacher, one individual source of inspiration. But there are fundamental identities which unite all religions the world over, and support the proposition that all great teachers, of whatever country or era, have derived their inspiration from—and are members of—a Brotherhood, the primal body of Knowers and their Knowledge."

"There's another way in which the question is raised," Gail said, then. "A person may realize to some degree the truth and relevance of Theosophical doctrines, but his rebellion against the idea of Masters of Wisdom takes this form: 'Can't the ideas stand alone? Why bring in supernatural beings?' This is an interesting point, be-

cause, as we were reading in that article of Mr. Judge's in the March THEOSOPHY, belief in Masters was never made a dogma, nor a requisite for membership in the Theosophical Society. And yet the idea of perfected men was continually being brought up for consideration. In that very article, Mr. Judge begins by calling attention to the fact that the three Founders all assert that the Adepts had an important part in the formation of the original Society."

"Yes," Alice put in, "I've talked to people who want truth pure and unattached, as they think. And their difficulties—as they try to assimilate Theosophy minus half of the Third Fundamental—show that the doctrine of Masters is necessary, in a very special sense. It is really the pivotal doctrine of the philosophy, for the way it is regarded seems to determine our attitude toward Theosophy itself. If we take it as a dogma, then Theosophy becomes for us a religion, with all the abuses of spiritual authority. If Perfected Men are a hypothesis, unprovable and therefore irrelevant, then we shall never have more than 'amateur standing' with Truth. The conception of Masters and their body of Knowledge is a necessary one, but each must work out the 'necessity' for himself, or the idea will never be a fact for him."

Gail nodded. "And doesn't the idea of the Elder Brothers tend to develop the human side of men? Here is truth presented over and over again by great Beings who sacrifice their well-earned bliss in order to help mankind. To Them is due a gratitude, a recognition of voluntarily-offered service, which is the primary expression of a *human* being—not the obsequious worship demanded by the Church, nor the materialistic negation of all such emotions inculcated by Science. H.P.B. says somewhere that Devotion is the prime motor of the human being. It must also be that recognition of the devotion of others is a great force *in* and *for* humanity.

"It's still puzzling to me," she continued, after a moment, "why some people who take up Theosophy find it difficult to accept the idea that instead of *one* Savior, there are many—the natural outcome of ages of mental and moral evolution. Nobody could explain an absolutely unique phenomenon, because it is impossible to discover a law from one isolated instance of its operation. But fortunately for the progress of human knowledge, there is no such thing as a one and only anything! And why should a man want to cling to a *miracle*, when he can rely on a *law*?"

"I'm sure I couldn't undertake to answer that," replied Alice, smiling. "Nevertheless, don't you think the example of Christians

puts students on their guard against leaving Theosophy open to the charge that it encourages 'worship' of H.P.B. and W.Q.J.? Mr. Judge warned against the danger of becoming narrow and bigoted in our conceptions, and pleaded for a larger 'cosmopolitanism.' That applies especially when we are presenting the doctrine of perfected beings. If we pay special attention to H.P.B. and W.Q.J.—and we do, of course—it is because they were the most recent messengers of the Great Lodge. Then, too, we feel They deserve and must sometime receive recognition of Their status. How do we know but that the fate of Western civilization may rest on whether or not it offers even a belated appreciation of Their efforts!"

"It is natural that the Two who brought Theosophy should be more alive for us than all the figures of note of centuries past," Gail observed. "But what you mentioned just now brings up a point I hadn't ever thought of before. Why wouldn't the doctrine of perfected beings be a good one for science and religion to 'get together' on? From a scientific point of view, it presents the great idea of evolution in its most forcible and compelling aspect, for instead of turning man about to contemplate his low beginnings in 'primordial ooze,' it puts before him a *living* ideal toward which he can work. It makes of evolution not only a practical answer to the problem of where we came from, but also solves the problem of where we are going, and satisfies once and for all the longing to know what the universe is for. Religiously speaking, the doctrine preserves the grand ideal of divine beings, while doing away with their miraculous aspect. Thinking of Masters, who have become what they are through *self-induced* efforts, does not offend our innate sense of dignity and purpose."

"We often hear it said that the man of science needs to stop *doing* until he has done some thinking about where he is *going,* and the man of religion has to stop worshipping and start *thinking,*" Alice remarked. "But we're all that way, and we often discover that we've been going round in circles, if not worse. We need to polarize ourselves in a forward direction, and that is the virtue, the power and the *business* of ideals, isn't it? With the 'living, human' ideal of Masters and the knowledge they have perfectly learned, we should be able to polarize our lives for many incarnations to come!"

STUDIES IN THE "GLOSSARY"

XIII

THE field of psychic forces, phenomena, and dynamics is a vast one. The term *phenomenon* means, in reality, "an appearance," something previously unseen, and puzzling when the cause of it is unknown. Leaving aside various kinds of phenomena, such as cosmic, electrical, chemical, etc., and holding merely to the phenomena of spiritism, let it be remembered that theosophically and esoterically every "miracle"—from the biblical to the thaumaturgic—is simply a phenomenon, but that no phenomenon is ever a miracle, *i. e.,* something supernatural or outside of the laws of nature, as all such are impossibilities in nature.

The *lack of an adequate system of Psychology is a natural consequence of the materialistic bias of Science and the paralyzing influence of dogmatic religion.* In modern science, psychology deals only or principally with conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. In days of old, Psychology was the Science of the Soul, both as an entity distinct from the spirit, and in its relation to the spirit and body, and thus psychology served as the unavoidable basis for physiology. Whereas in our modern day, it is psychology that is being based (by our *great* scientists) upon physiology.

Are there psychic forces, laws, and powers? If there are, then there must be the phenomena. The teeming millions of antiquity and of the now living Asiatic nations, Occultists, Theosophists, Spiritualists, and Mystics of every kind and description proclaim "animal" magnetism as a well-established fact. Some people can emit it for curative purposes through their eyes and the tips of their fingers, while the rest of all creatures, mankind, animals and even every inanimate object, emanate it either as an *aura,* or a varying light, and that whether consciously or not. When acted upon by contact with a patient or by the will of a human operator, it is called "Mesmerism." As a force in nature, Magnetism is an agent which gives rise to the various phenomena of attraction, of polarity, etc. In man, it becomes "animal" magnetism, in contradistinction to cosmic, and terrestrial magnetism, and is *a fluid,* an emanation.

Levitation of the body in apparent defiance of gravitation is a thing to be done with ease when the process is completely mastered. It may be conscious or unconscious; in the one case it is magic, in the other either disease or a power. How can we get rid of the attrac-

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NOTE.—This study is correlated with Chapter XVI of the *Ocean of Theosophy.*

tion between our planet and the organisms upon it, which keeps them upon the surface of the globe? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce "miracles"; among others a change in this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing. Iamblichus, the great Theurgist of the third and fourth centuries, is credited with having been once levitated ten cubits high from the ground, as are some of the modern Yogis, and even great mediums.

In the view of the Lodge, "the human brain is an exhaustless generator of force," and a complete knowledge of the inner chemical and dynamic laws of Nature, together with a trained mind, give the possessor the power to operate the laws to which I have referred. The term *magician,* once the synonym of all that was honourable and reverent, of a possessor of learning and wisdom, has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short, or one who has "sold his soul to the Evil One"; yet the word is derived from *Magh, Mah,* in Sanskrit *Maha*—great, and means a man well versed in esoteric knowledge.

The first school of practical theurgy (from *theos*, god, and *ergon*, work) in the Christian period, was founded by Iamblichus among certain Alexandrian Platonists. The priests, however, who were attached to the temples of Egypt, Assyria, Babylonia and Greece, and whose business it was to evoke the gods during the celebration of the Mysteries, were known by the name "theurgist," or its equivalent in other tongues, from the earliest archaic period. A theurgist had to be a hierophant and an expert in the esoteric learning of the Sanctuaries of all great countries. The Neo-Platonists of the school of Iamblichus were called theurgists, for they performed the so-called "ceremonial magic," and evoked the *simulacra* or the images of the ancient heroes, "gods," and daimonia (divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* "spirit" was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood—he had to perform the *theopaea,* or the "creation of gods," by a mysterious

process well known to the old, and perhaps some of the modern, *Tantrikas* and initiated Brahmans of India. Such is what is said in the *Book of Evocations* of the pagodas. The Theurgists evoked the soul or shadow of a god simply by the liberation of their own astral body, which, taking the form of a god or hero, served as a *medium* or vehicle through which the special current preserving the ideas and knowledge of that hero or god could be reached and manifested.

In these sacrificial mysteries Akasa is the all-directing and omnipotent Deva who plays the part of Sadasya, the superintendent over the magical effects of the religious performance, and it had its own appointed Hotri (priest) in days of old, who took its name. The Akasa is the indispensable agent of every *Kritya* (magical performance) religious or profane. The expression "to stir up the Brahma," means to stir up the power which lies latent at the bottom of every magical operation, Vedic sacrifices being in fact nothing if not ceremonial magic. This power is the Akasa—in another aspect, *Kundalini*—occult electricity, the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* on the higher plane as the *astral light* is on the lower. "At the moment of the sacrifice the priest becomes imbued with the spirit of Brahma, is, for the time being, Brahma himself." (*Isis Unveiled.*)

The human Will is all powerful and the Imagination is a most useful faculty with a dynamic force. "The will," says Van Helmont, "is the first of all powers . . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter." And Paracelsus teaches that "determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain." *The Imagination is the picture-making power of the human mind. . . . It is the greatest power, after Will, in the human assemblage of complicated instruments.* In Occultism, Imagination is not to be confused with fancy, as it is one of the plastic powers of the higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the lower Manas, yet rests always on a ground of truth.

Among phenomena useful to notice are those consisting of divine seeing and divine hearing, perception of the Celestial Eye and Celestial Ear. Divine seeing is a faculty developed by Yoga practice to perceive any object in the Universe, at whatever distance. Divine hearing is the faculty of understanding the language or sound

produced by any living being on Earth. The true system of developing psychic and spiritual powers is *Raja-Yoga,* or union with one's *Higher Self*—or the Supreme Spirit, as the profane express it. It is the exercise, regulation and concentration of thought.

Dreams are sometimes the result of brain action automatically proceeding, and are also produced by the transmission into the brain by the real inner person of those scenes or ideas high or low which that real person has seen while the body slept. Dreamless sleep is a causal condition, one that corresponds with Atma, and with *Turiya,* the state of deepest trance. There is a book on dreams by Artephius, the great Hermetic philosopher, in which he gives out the secret of seeing the past, present, and the future, in sleep, and of remembering the things seen. There are but two copies of this manuscript extant, one in the possession of an Alchemist, now in Bagdad.

Clairvoyance, clairaudience and second-sight are all related very closely. As now used, clairvoyance is a loose and flippant term, embracing under its meaning a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Real clairvoyance means the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time (past, present and future) or distance.

Jacob Boehme was a natural clairvoyant of most wonderful powers. With no education or acquaintance with science he wrote works which are now proved to be full of scientific truths; but then, as he says himself, what he wrote upon, he "saw it as in a great Deep in the Eternal." He was a thorough born Mystic, and evidently of a constitution which is most rare; one of those fine natures whose material envelope impeded in no way the direct, even if only occasional, intercommunion between the intellectual and the spiritual Ego. It is this *Ego* which Jacob Boehme, like so many other untrained mystics, mistook for God. Had this great Theosophist mastered Eastern Occultism he would have known that the "god" who spoke through his poor uncultured and untrained brain, was his own divine *Ego,* the omniscient Deity within himself, and that what that Deity gave out was in the measure of the capacities of the mortal and temporary dwelling IT informed. *The highest order of clairvoyance—that of spiritual vision—is very rare.*

Emmanuel Swedenborg, the great Swedish seer and mystic, had no rival as an astronomer, mathematician, physiologist, naturalist, and philosopher, yet in psychology and metaphysics he was certainly behind his time. When forty-six years of age, he became a

"Theosophist," and a "seer"; but, although his life had been at all times blameless and respectable, he never became a true philanthropist or an ascetic. His clairvoyant powers, however, were very remarkable; but they did not go beyond this plane of matter. *Its fragmentary and inadequate character results from the fact that hardly any clairvoyant has the power to see into more than one of the lower grades of Astral substance at any one time.* All that Swedenborg says of subjective worlds and spiritual beings is evidently far more the outcome of his exuberant fancy, than of his spiritual insight.

The true and highest exercise of clairvoyant powers results only from long training under an authorized guide. *It may be attained by special development of the particular organ in the body through which alone such sight is possible, and only after discipline, long training, and the highest altruism.* The culmination of such training—the awakening of the *outer* to the *inner* self—formed part of the sacred rites enacted in Mystery Schools. There, such artificial aids as Soma-drink, the sacred beverage of the Hindus, or a cup of Kykeon, as used in the Eleusinian mysteries, was given to the candidate. The Soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it bestows the divine power of inspiration, and develops the clairvoyant faculty to the utmost. It forcibly connects the *inner,* highest "spirit" of man with his "irrational soul," or astral body, and thus united by the power of magic, they soar together above physical nature and participate during life in the beatitude and the ineffable glories of Heaven. The potency of this liquor, made from a rare mountain plant, lies in the fact that by means of sacrificial prayers —the Mantras—it is immediately transformed into the real Soma, or the angel, and even into Brahma himself. The secret of the true Soma has been lost save to the initiates of the greater Mysteries, who are very few. It can be found neither in the ritual books nor through oral information.

Similar mystical and occult properties are claimed for the Diktamnon plant, well known from ancient times, and which grows in abundance on Mount Dicte, in Crete. The Diktamnon is an evergreen shrub whose contact, as claimed in Occultism, develops and at the same time cures somnambulism. Mixed with Verbena, this *magic* plant will produce clairvoyance and ecstasy.

The oldest and most respected of mystic phenomena is *Nabia,* the name given to prophecy in the *Bible,* and is correctly included among the spiritual powers, such as divination, clairvoyant visions, trance-

conditions, and oracles. The Kabalist distinguishes between the *seer* and the *magician;* one is passive, the other active; one looks into futurity and is a clairvoyant; the other possesses *magic powers. The pure-minded and the brave can deal with the future and the present far better than any clairvoyant.*

The "Schools of the Prophets" were established by Samuel for the training of the *Nabiim* (prophets), and their method was pursued on the same lines as that of a Chela or candidate for initiation into the occult sciences, *i. e.,* the development of abnormal faculties or clairvoyance leading to Seership. But the Occult Sciences are, and have been for ages, hidden from the vulgar for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by the uneducated; whilst the former might misuse them for their own profit, and thus turn the divine science into *black magic.*

It is often brought forward as an accusation against the Esoteric philosophy and the Kabbalah, that their literature is full of "a barbarous and meaningless jargon" unintelligible to the ordinary mind. But do not *exact* Sciences—medicine, physiology, chemistry, and the rest—do the same? Do not official Scientists equally veil their facts and discoveries with a newly coined and most barbarous Graeco-Latin terminology? "To juggle thus with words, when the facts are so simple, is the art of the Scientists of the present time, in striking contrast to those of the XVIIth century, who called spades spades, and not 'agricultural implements'." Moreover, whilst their facts would be as simple and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them; in addition to which our "jargon" is a *double* necessity—(*a*) for the purpose of describing clearly these *facts* to him who is versed in the Occult terminology; and (*b*) to conceal them from the profane. *To explain the phenomena performed by Adepts, Fakirs, Yogis and all trained occultists, one has to understand the occult laws of chemistry, of mind, of force, and of matter. These it is obviously not the province of such a work as this to treat in detail.*

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Phenomenon; Anthropology; Psychology; Magnetism, *Animal*; Magnetism; Aethrobacy; Iamblichus; Magician; Theurgist; Akasa; Will; Imagination; Divyachakchus; Divyasrotra; Raja-Yoga; Turiya; Artephius; Clairvoyance; Clairaudience; Boehme; Swedenborg; Soma-drink; Diktamnon; Nabia; Schools of the Prophets; Occult Sciences.

ARGUMENTS ON REINCARNATION

XIV: The Social Cycle

REINCARNATION is no special law, but applies to all things under the universal law of cycles. We reincarnate because the various powers that make up a human being have variant cycles of manifestation; the variation in the length of the cycles brings about an alternative aggregation and disaggregation, called "birth" and "death" in the case of man and animal. That is, the entelechy of "soul" lasts infinitely longer than does the cohesive power of the body.

This law applies equally to nations; just as a man is a compound of various powers having attractive affinities for one another, so does a nation or race consist of Egos bound together by past deeds and relationships. Thus any national order has a duration determined by the length of the average reincarnation cycle, which is, for Western races, about 1,500 years.

At the birth of a nation, a certain type of men are active. As they exhaust their necessary experience in that nation, other types gradually come in, and the national character changes by degrees. Since no group is infinite in number, the apex cannot be sustained, and decline sets in. The higher types are followed by lower, until in its declining days the once great country becomes inhabited with Egos at the barbarian or savage stage of evolution; it is an advance for them, though an apparent decline for the nation. As this happens, the Egos who built its highest civilization are beginning to build a still newer one.

Thus periodically the general pattern of a nation repeats itself —where the people have in the past lived with high ideals, the new pattern is a refined and purified edition of the old, and conversely.

Will America have ended, fifteen hundred years hence, to give birth to new nations? Will the present European nations be lost in the dimness of history and their lands occupied by new racial mixtures and new nations? Will the Roman Empire of 1,500 years ago occupy then the place in history that Babylon now does? The cycle of national birth and death can no more be avoided than can that of a man, but those concerned have it in their power to make the national cycle a useful and honorable one or the reverse. There are nations that die in honor and nations that die in degradation.

Note.—This concludes the series begun in April, 1945.—Eds.

This law has an intimate application to all of us; the "posterity" of which we speak will be *ourselves*. The starvation we are preparing for future generations by our waste of soil and natural resources will be *our* poverty. It was in this way that some of the Chinese nation today prepared their own present misery and starvation when they lived in former times. At the same time those who battle against abuses would be found in new and higher nations at the time when their more selfish and dull compatriots are back to reap what they have sown.

Along with this goes a tendency to return to old religious ideas and customs. The rise of emotional sects in the present is the flare-back of the primitive Christianity of 1,500 years ago; while modernistic Christianity, Western Buddhism, and reincarnationist movements in general are the return of the Neo-Platonic and Neo-Pythagorean schools of Alexandria, and of Manicheism, which rose during the decline of Rome. The return of paganism to Germany was the natural reincarnation, with the people who practiced it, of the Teutonic cults of 1,500 years ago.

These cycles, of course, are only roughly 1,500-year cycles, and probably very few individuals are reborn in exactly that time, some being gone for only a few years, others for thousands. Evolution is thus not a straight line, but a spiral, conditions returning constantly to corresponding points, but on either a higher or lower plane according to the individual enterprise. The general tone of a national group may become either higher or lower according to the action of its influential men; if an individual exerts himself to diverge from his national type, he will in time reincarnate in either a higher or lower group.

Those who will study history, men and things, in the light of this great spiral law, will see a new world of understanding of human affairs open to them; and by studying the current tendencies of the times, will, by comparing corresponding times of the past, be able to anticipate the trends intelligently.

FOR ARJUNAS

We are not new. We have been here so many times that we ought to be beginning to learn. And beyond doubt those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before in this life. This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast?

—W. Q. J.

ON THE LOOKOUT

The Gloomy Dane

From such widely differentiated sources as the *Hibbert Journal,* the *Nation,* the *Partisan Review,* the *New Yorker* and *Politics* come the elements of a description of the new school of "Existentialism," which seems to be the moody product of the war in the realm of philosophy, although to call Existentialism a "philosophy" is to dignify the former and affront the latter. The intellectual heredity of this modern attitude—said to be attracting thousands to lectures in Paris—may be traced to a somewhat despairing theologian of the nineteenth century, Sören Kierkegaard, who was born in Copenhagen in 1813. Kierkegaard's approach to the meaning of human experience was the antithesis of Hegel's systematized explanation of the world as the dialectical relationship of spirit and matter. The gloomy Dane maintained that the essence of truth lies in intensity of feeling—of *faith*—and that attempts to discover "a rational explanation of things" must end in failure. His spiritual ancestor was Tertullian, who wrote of Christian teaching, "It is absolutely credible because absurd—it is certain because impossible!" The highest truths are "absurdities" because they cannot be rationalized, but only believed. The Hegelian dialectic, because it abstracts from experience and generalizes world processes, misses the immediate reality of individual existence, the union of idea and feeling which occurs in the particular moral acts of individuals. For Kierkegaard, this union is crucial; the individual is of transcendent importance, who becomes a true Christian through the martyrdom of suffering caused by determined belief in an irrational faith. (*Hibbert Journal,* January.)

It is easy to caricature Kierkegaard for the reason that he openly embraces irrational belief, much in the spirit of Abraham's preparation to sacrifice his son Isaac because Jehovah had ordered it. But Kierkegaard was also brave. He carried his demand of moral independence to the point of condemning the state religion of Denmark as a mockery of Christianity. Priests in the employ of government, he said, were usurpers who betrayed their faith. The pompous praise of religious officials for one another aroused his wrath and he ridiculed the comparison of orthodox figures with the apostles and martyrs of old. He died in 1855, a victim of his own emotional agonizing, leaving voluminous writings to be studied by later generations.

PARISIAN REVIVAL

Today, a century later, Kierkegaard's doctrines find strange advocates. In Paris, two novelists, Jean-Paul Sartre and Albert Camus, have secularized the concept of the "absurdity" of human existence and turned the Danish theologian's distrust of orthodox status into an attack on conventionality and "respectability." Men are *surds* —irrational units who cannot be fitted into any metaphysical scheme. The personal consciousness of *existence* is the primary fact of life. Hannah Arendt describes the new movement (*Nation*, Feb. 23):

> The French Existentialists, though they differ widely among themselves, are united on two main lines of rebellion; first, the religious repudiation of what they call the *esprit sérieux;* and, second, the angry refusal to accept the world as it is as the natural, predestined milieu of man.
>
> *L'esprit sérieux,* which is the original sin according to the new philosophy, may be equated with respectability. The "serious" man is one who thinks of himself *as* president of his business, *as* a member of the Legion of Honor, *as* a member of the faculty, but also *as* father, *as* husband, or as any other half-natural, half-social function. For by so doing he agrees to the identification of himself with an arbitrary function which society has bestowed. *L'esprit sérieux* is the very negation of freedom, because it leads man to agree to and accept the necessary deformation which every human being must undergo when he is fitted into society. Since everyone knows well enough in in his own heart that he is not identical with his function, *l'esprit sérieux* indicates also bad faith in the sense of pretending.

STRANGE CONCLUSIONS

Both Camus and Sartre insist upon "the basic homelessness of man in the world." "For Camus," Hannah Arendt writes, "man is essentially the stranger because the world in general and man as man are not fitted for each other; that they are together in existence makes the human condition an absurdity." Sartre maintains: "Whatever exists, so far as we can see, has not the slightest reason for its existence." Man's tragedy is two-fold, for while everything that exists is "absurd,"—without explanation,—man, "because he sees and knows that he sees, believes and knows that he believes—bears within his consciousness a negation which makes it impossible for him ever to become one with himself." From this conclusion, by some obscure logic, Sartre derives the doctrine that by ceasing to long for self-realization, man may realize "that he depends on nothing and nobody outside himself and that he can be free, the master of his own destiny."

A Bleak Mystique

In the *Partisan Review* for the Winter of 1946, Miss Arendt traces the tortuous history of the *Existenz* Philosophy, showing it to be a self-conscious revolt against the Western speculative tradition. Involved in highly technical considerations of the various themes in Western thought, her article cannot be summarized without distortion. However, it may be said that the gist of the development of Existentialism is contained in the claim that however plausible the system which speculation may produce, the brute facts of an individual man's life remain essentially inexplicable. This conclusion may be compared with the theosophical teaching that unless the abstractions of metaphysics are converted into the realization of self-knowledge, metaphysics are a barren and fruitless field of inquiry. The self-abasing tendencies of Christian dogma having removed from Western thought any conviction that self-knowledge may be obtained, substituting for it the idea of blind belief after the manner of Tertullian, it was inevitable that metaphysics would eventually be condemned by Western thinkers. Accordingly, David Hume reduced modern psychology to the postulates of empiricism; John Dewey led the attack on metaphysics in philosophy and educational theory; and in religion, Kierkegaard established the foundation for a mysticism which renounces the possibility of the *Gnosis,* proclaiming instead his spartan creed of ignorance, suffering, and catharsis through voluntary crucifixion of the rational nature.

Inner and Outer Freedom

It is not remarkable, therefore, that in the twentieth century, after the most terrible ordeal in the memory of man—the second world war—this philosophy of negation should dominate European thought. Curiously, Existentialism acquires a mellower tone in Germany, illustrated in the work of Karl Jaspers, whose leading editorial in *Die Wanderlung* (*The Transformation* or "Change of Heart")—the first journal of opinion to appear in Germany since the war—is reprinted in *Politics* for February. Jaspers writes:

> . . . our first duty is to talk openly and honestly with each other. This is not at all easy. None of us is a leader, none of us is a prophet who can pronounce authoritatively on what is and what ought to be. All our "leaders" were evil phantoms, which first took away the inner freedom of their adherents and then the outer freedom of everybody. They were possible only because so many people no longer wanted to to be free, to be responsible. Today we confront the consequences of

> this renunciation. We must again dare to assume responsibility, each one for himself; if we don't, not only the Reich but Man himself is lost. . . .

There is in this editorial a reference to the need for "obedience to God," which the *Politics* editor notes with apprehensions, but on the whole its spirit is in salutary contrast with what many people have come to expect of German thought. The Existential doctrine of the importance of the individual is at its best in Jasper's thought:

> Familiar though we are with dreadful realities, with the most extreme forms of human behavior, we nonetheless reject nihilism, we reject contempt of Man and cynicism. But the rejection of evil and the freedom of the individual are not enough to make life possible. The individual is himself only if his fellows are themselves also, and freedom exists only insofar as all are free.

NO. DOUBT!

The existentialism of French intellectuals, while embodying the main currents of assumption that have been described, reaches an appropriate *reductio ad absurdum* in its literary extremes. The *New Yorker* of March 16 notes the recent visit of M. Sartre to lecture in America, conveying to its readers a sample of Existentialism by quoting a passage from *La Nausée,* a novel which Sartre wrote in 1938:

> Nothing has changed but everything exists differently. I can't describe it; it is like Nausea but it is just the antithesis: finally adventure comes to me and when I ask myself about it, I see that *it has come about that I am I and that I am here;* it is I who cleave the night, I am as happy as the hero of a novel.

To which the *New Yorker* adds:

> The last we saw of M. Sartre, he had spotted a taxi a hundred feet away and was cleaving the night to get to it, and *he was he and he was there,* and there was no doubt about it.

SURFACE APPEALS

Existentialism promises to invade America through the coterie magazines and to invest the *"avant garde"* of radical and intellectual inquiry with its deliberate pessimism and rejection of orderly reflection. Already Kierkegaard has gained new vogue in emancipated religious circles, and the superficial attractiveness of the French attack on convention and respectability is sure to win followers in all the Bohemias of the United States. Kierkegaard's works are now being advertised in the *Partisan Review,* presumably as a refresher course for tired Marxists, while the anti-rational im-

plications of more popular brands of Existentialism will undoubtedly appeal to the intellectually lazy. As these attitudes filter into the thought of the day, there will be need for understanding their origin, lest it be supposed that some new and apparently quite uncaused insanity has overtaken the race.

Unconscious Revelations

In line with what seems to be a concerted attempt—though probably not consciously concerted—to "sell" the public on the beneficence and harmlessness of hypnotism, appears an article by Lawrence Gould in *Family Circle* for March 8th. Mr. Gould is a psychologist who formerly held that the results of hypnotism were too temporary and uncertain to make it worth while. It seems that he has now revalued the subject as of more importance. (Neither Mr. Gould, nor the numerous medical men now interested, suspect that certain rapidly—and dangerously—changing psychic traits may be responsible for the new "efficiency.") Mr. Gould puts his case in question and answer form, in which we will italicize the highly important unconscious admissions regarding this "safe" practice:

> Q. But what sort of power *does* the hypnotist use?
>
> A. Strictly speaking, no "power" at all. That is, none but what the subject voluntarily gives him. The hypnotic trance is a subjective state, *brought on by the deliberate surrender of control over one's conscious thinking to another person.* Self-hypnosis means a similar surrender to unconscious forces in one's own mind.
>
> Q. If that's true, then nobody can possibly hypnotize you against your will?
>
> A. Certainly not. In fact, even if you let yourself be hypnotized, you can't be made to behave in any way that's foreign to your fundamental character. Only a potential criminal could be hypnotized into committing a crime. *But too many of us have criminal tendencies—at least unconsciously—to make this a complete safeguard against the dangers of putting ourselves in the power of the wrong person. If the only reason a man does not steal is because he's afraid he'll be caught, an unscrupulous hypnotist might make a second-story worker of him. And the same rule applies to a woman's "virtue."* . . .

Post-Hypnotic Suggestion

> Q. Once you are hypnotized, do you stay that way until you're awakened?
>
> A. If that were so, and a hypnotist should suddenly drop dead from heart disease, we might have real zombies on our hands. Anyone will awake from hypnotic sleep eventually, whether aroused or

not. *But the hypnotist's influence need not end with waking, as it's possible to order a hypnotized subject to do things after he wakes up, and he'll do them without having any idea why. You can tell a man to blow out the match every time he starts to light a cigarette, and for hours or days he'll wonder why he cannot smoke unless someone else gives him a light.* In fact, you can make him cease to want to smoke at all, although the power of such a suggestion will not last indefinitely.

Q. Does a person have to have some special gift to be a hypnotist?

A. Only a fairly common gift. Anyone with the capacity to inspire confidence in others can, with practice, become a hypnotist. I once knew a teen-age boy who used to hypnotize his mother to relieve her headaches, *although this exchange of the dependency role proved a poor idea for both of them in the long run. On the other hand the really expert, practiced hypnotist develops almost incredible facility. He can put a willing subject to sleep so fast that it's hard for an observer to believe they're not both faking.*

Q. But is everyone who is a good hypnotist, in that sense, a safe person to allow to hypnotize you?

A. Obviously not. As one psychiatrist at Mason General expressed it, "Anyone with nerve and a sharp scalpel can open an abdomen, but in surgery it's what he does next that counts, and the same is true of hypnotism." *An ignorant or unprincipled hypnotist could exploit the dependence of his subjects dangerously, and great harm could be done by the unskilled use of hypnotism to "cure" mental or moral disorders. To send a war victim to a hypnotist who is not a psychiatrist might do harm that never could be undone.*

PLAYING THE PSYCHIC RECORD

After describing some of the supposed "benefits" of hypnosis as demonstrated in sundry cures, Mr. Gould then inadvertently uses it to prove one of the most fundamental—and most disputed—teachings of Theosophy:

The most striking recent application of hypnosis is to bring about "regression"—literally, going backward. A skilled hypnotist can tell a patient it is his sixth birthday, and the patient actually will become, for the time being, the child he was when that old. He'll not only remember what happened to him at that age, but have the same feelings, ideas, and capacities he had at that time.

Q. That is pretty hard to believe. Do you mean it literally?

A. I do, though I will admit that I took a bit of convincing, myself. One of the men whom I interviewed—Major Herbert Spiegel, instructor in the Army's School of Neuro-psychiatry at Mason General—recently reported in the scientific journal *Psychosomatic Medicine* one of the most amazing experiments I ever heard

of. He not only regressed a 23-year-old man to various age levels of his childhood, but had a third person, a psychologist, give the patient the tests given to children to determine their emotional and mental development. And at each age, the man "tested" within a comparatively few months of the normal standard for the age in question. . . .

Q. And they really can turn back our mental clocks as exactly as that?

A. Well, here's another story Major Spiegel told me. A patient who stuttered was regressed, as usual, by easy stages, losing his speech defect almost at once. But when they got back to age two, he once more stuttered badly. He was set ahead to age three, and spoke pretty clearly again, but reminded himself, "Mom—says—to—talk—very—slowly!" His mother had evidently cured him of his stutter somewhere about that time, and the shocks of combat had revived it.

Q. You said "age two," but how is that possible? I don't think I ever met anyone who could remember back that far.

A. Right. The average person's conscious memory is blocked at around five or six years of age, and whatever went before that is blank. But the memory is still there. Major Spiegel's patient was able to react as an infant would, sucking his thumb and reaching for bright objects when regressed to six months. Dr. Robert M. Lindner, a state prison psychologist, reports in his book "Rebel Without a Cause" that in an extended hypno-analysis he was able to get his patient to remember clearly scenes he witnessed at the age of eight months. And I've not yet heard this claim disputed.

Q. If that's so, we must all carry our whole lives around with us. Doesn't that sound a bit gruesome?

A. At least it's a good deal less so now when we know it and can do something about it if we need to. We are products of the past, but that does not mean we're slaves to it. For by means of such new methods as hypnosis we can learn the lessons of our past mistakes and go on to a saner, happier future.

One wonders how "gruesome" the questioner would consider the *fact* that we carry, not only our whole present life, but the whole of hundreds of past lives, around with us!

"Ignorant or Unprincipled"

A further thought occurs. In opening his exposition, Mr. Gould remarks that the progress of hypnotism was delayed a hundred years by the fact that Mesmer insisted that his results were obtained by the use of the mesmeric fluid or "animal magnetism" and that the physicians, firmly denying the reality of such a fluid, therefore

set the whole thing down as a fraud. Of course, this rests on the present-day confusion between hypnotism and true mesmerism, the reality of the latter—although probably almost always present to some degree—being entirely unrecognized; although by certain other practitioners it is used every day under other names.

But now that men like Mr. Gould are firmly "sold" on the idea that the memories of the "subconscious" can be accurately unearthed by hypnosis, what would they say of the "accuracy" of the "memories" that will appear when some bold hypnotist, like the French Richet, "regresses" the subject, not merely to babyhood but beyond birth? There will, we think, be some new puzzles for our cocksure, materialistic hypnotists.

A last thought of respect may be paid to this "art": since hypnotism invariably—unlike mesmerism—severs the personality from the true Self, or Atma-Buddhi-Manas, temporarily, but with lasting detrimental effects, and since *every* human being with the exception of an advanced Adept has latent "criminal" tendencies, does not *every* commercial hypnotist, in the light of Theosophy, stand open to the charge of being "ignorant or unprincipled," in Mr. Gould's own words?

THE GOOD LIFE

"What Time the Good Life?" asks Jacques Barzun in the February *Atlantic,* examining man's "perennial desire to put life to disinterested uses." College football, war, physical occupations, pioneering, imperialism, scientific research, art and literary work have variously provided men with opportunities to satisfy their highest instincts of self-fulfillment. But increasingly today comes the benumbing conviction that as these activities lose their versatility, or some measure of their danger, or succumb to the influence of commercial mediocrity, they cease to resemble or represent the heroic life, the life that demands the individual's utmost capacities of mind and heart. Prof. Barzum declares: "The good life, to be pursued, must lie ahead, not behind man at his maturity." The problem now is to conceive new ideals for the citizen looking for a way to serve the republic, for the man who seeks a disinterested but interesting life:

> It goes without saying that these ideals and traditions are not invented out of the blue, in disregard of actualities. The successful ones are obviously practical in the fullest sense, since they lead men to act, and give a meaning to life which men are unhappy without. But neither are these ideals mere abstract statements like "the love of

> humanity" or "democratic good will." They must, on the contrary, be recognizable images of a life possible *now,* artistic renderings of actions that seem as yet half conventional, half quixotic. For the setting up of such images we need artists, by which I mean writers, painters, musicians, philosophers, orators, and statesmen—*makers,* as the term "poet" originally signified.

This is a call for a new area of dedication. The question is, Shall we need different occupations, or a different way of occupying ourselves with present activities? New conventions of action, or "half conventional, half quixotic" purposes, attitudes, aims and aspirations that will render *any* action a part of the good life? "The creation of new cultural forms is a specialty, the specialty of the seer and the artist," says Prof. Barzun. Precisely so, at present, but only because the seer and the artist become such truly by creating for themselves, and filling, a serviceful role. Men need to be taught why they themselves should evolve the good life—and that teaching involves *the philosophy behind* abstractions like "the love of humanity." (For specific treatment of the growth of new institutions, as part of a general analysis of "The Cycle's Need," see p. 252.)

"Poetic" License

George F. Whicher, author of one of the most intelligent biographies of Emily Dickinson, *This Was a Poet,* applies himself to the task of rescuing her psyche from the unwholesome fancies of a Freudian psychoanalysis and the dangerous special pleading of the latest Dickinson editor, Mrs. M. T. Bingham. Nothing could be more calculated to inspire distrust of the conclusions arrived at by "psychoanalysts" than Bernard DeVoto's fantasia on Emily and the Dickinsons—the occasion for Prof. Whicher's article in the February *Atlantic.* Mr. DeVoto conceived of Emily Dickinson as "the supreme poet of hate," and the reasoning by which he supports his position is not less fantastic than his conclusion. Prof. Whicher's defense opens with Emily's own words:

> I had no time to hate, because
> The grave would hinder me.

and he enters a specific refutation of the hate hypothesis, as well as the general impression left by Mrs. Bingham's *Ancestors' Brocades.* "When realism comes into conflict with literature," wrote DeVoto, it loses every time." "I propose now to examine," writes Whicher, "what happens when reality comes into contact with Bernard DeVoto." Unfortunately for DeVoto, the parallel is precise, for history, freely availed of by Prof. Whicher, is even more realistic than "realism." Summing up his argument, Prof. Whicher says:

> A great writer's relation to his work cannot be reduced to the terms one would employ in analyzing the finger-painting of children or psychopathic patients. The author's conscious mind exercises at least some measure of control, and hence literature may be significantly correlated with the writer's background and education, the intellectual movements of his time, and the aesthetic tradition within which his work falls. The reason why DeVoto emerges with an impossible conclusion about Emily Dickinson is that he has confused the psychic drive that impels a poet to write with the conscious shaping intention that gives form to the work.

EGOIC DRIVES

"Psychic drives" aside, the theosophist may speculate on the kind of analysis the doctrines of Karma and Reincarnation would inspire. The biographer who assumes, for instance, that a poet's character will be fully explicable in terms of the age he was born in, the books he read, the teachers he attended, and his own experiences —is laboring under self-imposed limitations, and his understanding of the genius of his subject suffers from a tragic incompleteness. The line of life-thought, the essence distilled from experience, the nature of the individual's reaction to his circumstances, heredity and education—are all *habits* of perception and reception, habits carried from life to life, and modified or replaced as soul evolution proceeds.

"A NATURAL BENT"

Thousands of people saw Amherst gardens, sunsets and bees before Emily Dickinson found in them intimations of immortal ideas. What in her own experience was unique enough to account for the philosophical insights aroused in her? Samuel Bowles, editor of the *Springfield Republican* and one of Emily's earliest friends, has better "explained" her in describing women of a characteristic New England type, who

> inherit a fine intellect, an unsparing conscience, and a sensitive nervous organization; whose minds have a natural bent toward the problems of the soul and the universe; whose energies . . . are constantly turned back upon the interior life, and who are at once stimulated and limited by a social environment which is serious, virtuous, and deficient in gaiety and amusement.

Remains only to admit that such mental and spiritual development can not be transmitted through lines of physical heredity, but must come with the reincarnating ego, and the key of genius is turned in the lock of innate, inexplicable powers.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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